

The CHRISTIAN CENTURY

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Beginning September 21 a series of editorials on

The Meaning of Baptism

will appear in *The Christian Century*. These articles will gather up and state in a constructive way the position of this paper as set forth in a more or less fragmentary way in the discussions of the past two years.

Beginning with the same date the publishers will send *The Christian Century* to new names ten weeks for ten cents. See explanation of this special offer on page 2.

CHICAGO

Enforced Inconsistencies

There are conditions that compel us to be religiously inconsistent. We are hedged in between law and love, so that if we construe the letter strictly we fail in generosity. Or if we love much and are generous in our judgments we let down the bars of the law. We frame rigid dogmas and pronounce them absolute, and immediately allow that other views may have some weight. Statesmanship is a happy accommodation to circumstances amidst conflicting principles. Art presents its most vivid lessons in violent contrasts, and literature could not live if logic were its rule. The gospel according to John has been pronounced the greatest book in the world, and the truest, but also the most contradictory, literally interpreted.

Our denominationalism has its enforced inconsistencies. Strictly speaking, if one denomination is right all the others must be wrong. Yet the denomination that arrogates to itself such pink-of-perfection righteousness gets itself branded for bigotry, and boycotted into bankruptcy. The result is that each growing and virile body of Christians esteems itself relatively right, and all the others relatively a little off. That means that we are all in the same boat, each viewing himself with an especially satisfied eye, and looking slightly cornerwise at his neighbors.

Take a few examples of denominational inconsistency.

The Baptists hold to believer's baptism exclusively, and to immersion as the form of it. They make that the door into the Baptist church. Consistently they make the church identical with the circle of immersed believers, and they place the communion table within that circle. Consistently they should not admit that anyone outside of that circle is Christian. But there they break down, and admit the real rebirth, and Christian character and hope of millions of the unimmersed. They allow that these unimmersed Christly millions are good enough to be going straight to heaven but not fit to go into the Baptist fold!

Calvinism is a mathematically rigid doctrine, and all not Calvinists must be, therefore, heretical and subject to the "anathema sit." Yet Calvinism looks Arminianism in the face and concedes the Christliness of its devotees. Practically it revises its articles before the Synod meets.

Loyal Methodists insist on a mystical conversion; regeneration with fixed geography and chronology, and absolute and sudden reversal of character. Yet not half of those good people ever experience anything of the kind, and they allow that myriads outside their fold have been somehow regenerated without it.

We ourselves are akin to the Baptists in our insistence on adult immersion as baptism. We go a step further and make baptism a factor in the process of conversion, coupling it with faith and repentance as conditions of forgiveness. Logically we should, even more rigidly than the Baptists, exclude the unimmersed as un-Christian. We have made immersion the door, the initiatory rite into the church. Consistently with this we have placed our list of members, our roll of the redeemed, within this circle of the immersed. Inconsistently we have set our communion table outside of it.

How did we happen to fix the line of our inconsistency just at that point? Thomas Campbell had a repugnance to close communion. That grew out of his experience. Also, he felt compelled to recognize the Christianity of the unimmersed. Over the line therefore he carried the communion table, setting it just outside. He justified his inconsistency by saying, "It is the Lord's table, not ours, and we are not to be the judges of the communicant's fitness. We leave that with

Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

THE NEW CHRISTIAN CENTURY CO.

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him and his Lord." Mr. Campbell's inconsistency was both emotional and compulsory. There is no logical or Scriptural justification for it. He made a path and we have worn it to a rut; we have traveled in it ever since his day.

It is the compulsory feature of this inconsistency that should interest us just at this junction in our history. We, too, are under compulsion. Scripturally we are compelled to immerse. Practically we are compelled to recognize the Christianity of the unimmersed. We are compelled to be inconsistent—that is the point.

But why keep the rut of our inconsistency forever on the same side of the road? Why not change over, and make a new path? Have we not as good a right as the Campbells, and others of our fathers? Why not carry our church roll out and lay it on the communion table, and whenever a really pious unimmersed one partakes of the bread and wine with us allow him to write his name by the side of ours? Since we are compelled to be inconsistent perhaps it is no sin. It may even turn out to be a holy inconsistency, broad, and brotherly, and full of love.

Besides, would not a practical, a really workable, up-to-date, inconsistency, be more advisable than a purely traditional one?

In a closing word let us thank the Lord for the gift of such a soul as that of Thomas Campbell, large enough to be repelled by bigotry, and wise enough to be inconsistent under fraternal compulsion. And let us thank the Lord for his inconsistency, since it is a precedent for further practical adjustments of a similar sort.

That Biggest Sunday School

The claim that Brazil, Ind., has the largest Sunday-school in the world has caused much questioning, because the city has only 10,000 inhabitants, and there are several other churches, with their Sunday-schools. A correspondent of the *Religious Telescope* makes the following statement regarding the matter:

"The First Methodist Church of that city has published through the local papers that

it has the largest Sunday-school in the world, claiming an enrollment of five thousand members, equal to fifty per cent of the whole population of the city. The same church claims to have a Bible class of men numbering twelve hundred, forty less than one-half of the votes cast at a ward election held in the city May 29, 1911, to see whether the city should remain dry or return to the curse of all curses, the saloon. There were 2,444 votes cast, being forty-four more than twice the number of the men enrolled in the Bible class. The vote for the city to remain dry was 866, being 334 less than a number of Bible students. The wets had a majority of 713, carrying every ward in the city but one, which went dry by fourteen votes. To the casual observer, this is most astounding for a city of ten thousand inhabitants, with a Sunday-school of five thousand members, a class of men studying the Bible numbering 1,200, and eight other churches with respectable Sunday-schools. Certainly there is something radically wrong in the ethics of Brazil.

"The big Sunday-school may have five thousand names enrolled, the accumulation of years, many of whom have died. Others have moved away, many have dropped out and do not attend Sunday-school anywhere, while there are quite a number who consented to be enrolled under the persistent importunities of the solicitors, who never have attended nor expect to attend. The published attendance ranges from eight to thirteen hundred, except on Easter, which was a special rally day, when they reported 2,100 on that day, with an offering of over \$2,500, the superintendent giving one-half of the entire collection. The school takes no part in the county Sunday-school association.

"As the largest Bible class in the world, it is of mushroom growth, and is an accumulation of names gathered within a radius of twelve miles of the city, many giving their names through courtesy to the solicitors or as a matter of business. The largest reported attendance was at a banquet given in the basement of the Methodist church recently, when three hundred were present."

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Editorial

Licensing Laymen to Preach

The Reformed Church in America has taken the lead in authorizing classis, which are the district authorities, to license laymen to preach, to speak, and even to have charge of churches. So far as known, no classis has as yet exercised its new power, but it is said that permission to do so was granted unanimously by the church, and that there is strong inclination on the part of laymen to exercise the right.

Six years ago the Episcopal Church much increased the authority of laymen in spiritual affairs, especially in the right of bishops to license them to take part in the public services with ordained men, and in the delivering of religious addresses. While not specifically authorized, many laymen in dioceses in the west, where clergy are not plentiful, have been placed in charge of churches.

Among Presbyterian, Methodist and Baptist laymen there is a movement to train men of parts to make public religious addresses after the manner generally followed in England among both the Established and the Free Churches. Any desire to substitute laymen for ordained men is disclaimed, but the points aimed at are a vast increase in the number of sermons preached, and the development of laymen through giving them something to do.

The laymen to be licensed by the Reformed Church are not those who devote their whole time, and are supported by congregations, but business and professional men who support themselves, and do not contemplate entering upon clerical careers.

G. Campbell Morgan's New Venture

The Rev. G. Campbell Morgan of London, well known in this country, who comes to America this autumn for a series of evangelistic and Bible conferences in a dozen principal cities, has founded in England a Summer Conference on Northfield lines, and has established a Bible Study Movement of national scope. Quitting America seven years ago, Mr. Morgan took up work at Westminster Chapel, which is located in the West End, but which was, at the time Mr. Morgan went there, an almost hopeless proposition. Little remained but a great building.

Mr. Morgan has transformed conditions, until now Westminster Chapel is the centre of a great congregational life. So vast is it that the need of larger facilities is apparent, and steps are under consideration to secure them. The new national work is that of sending into other cities of the kingdom Bible teachers of the first rank, Mr. Morgan going himself as much as his London work permits. In summer the new conference, held at Mundesley in Norfolk, and coming to be known as the Mundesley Conference, is the center of the Bible work. Mundesley is Mr. Morgan's summer home, and like Dwight L. Moody, he turned his acres into a summer headquarters for Bible and missionary instruction.

Now it is proposed, so reports from Mundesley and London just to hand indicate, to perfect what will be, in effect, a college whose faculty has headquarters at Westminster and Mundesley, but whose work is the training of leaders in Bible and evangelistic work in many cities of England. It is said to be Mr. Morgan's ambition to leave, as his life's benefaction, this Bible college in permanent form, having a home in the historic Westminster section of London. Mr. Morgan's tour in the United States will begin in October.

Christian Endeavorers' New Plans

Following its convention at Atlantic City, at which for the first time in the history of Christian Endeavor a President of the United States spoke, Endeavorers will enter upon three or four vigorous campaigns. The longest, and as they admit the hardest, may prove to be a saloonless American nation on the 4th of July, 1920, the three hundredth anniversary of the landing of the Pilgrims at Plymouth.

Another project to be taken up by Endeavorers is the holding of one or more conferences of leaders in young people's society, Sunday-

school and missionary work to see if some of the duplication of effort, and especially some of the friction that admittedly obtains at present, cannot give place to co-operation and co-ordination.

Three other projects are: 1. To secure the appointment by the National Council of Congregationalists, of a Christian Endeavor committee in sympathy with Endeavor plans to increase the number of societies and their usefulness in that religious body. 2. To take hold of the situation in college towns, and if possible to adapt the local churches to students' ways, and through Endeavor secure a better relation than usually obtains between churches and students. And 3. Increasing Endeavor efficiency in the churches of the Negro race in the South. To this end the presidents of all Endeavor Unions in the South were placed upon a co-operating committee.

By its size, its earnestness, its recent achievements, and its practical plans for immediate work ahead, the Atlantic City convention proved, it is shown, that the Christian movement is more virile, and has a larger hold upon young people of the churches, than ever before.

Federation Versus Organic Union

Is federation a means of preventing the union of the churches and of saving denominationalism? Even if the promoters of federation have no desire for union they may be unconsciously working for it. Having stood side by side in fights against vice and political corruption, men will learn to magnify their common faith and to minimize their differences. They will discover that what is good in their denomination does not have to be given up for the sake of union. Federation may and ought to receive the endorsement of those who look for something better than federation. This is the opinion of the *Presbyterian Advance* which it states as follows:

A favorite argument of those who are opposed to the organic union of Protestant churches is that all that is accomplished by organic union could also be accomplished by federation, and that federation is much easier of attainment. It is probably true that it is easier to secure general consent to some scheme of federation than it is to a plan for union, for federation does not involve the giving up of name and separate organization; but is it true that we can ever hope to secure satisfactory results through federation? Can we ever hope for the same hearty co-operation through federation as can be secured by organic union. To bring about federation will amount to little unless it is an effective federation which will prevent that kind of ecclesiastical competition which is so distressingly prevalent. Can such competition be prevented so successfully through federation as through union? Experience says, No. As the *Christian Guardian* remarks, "It is clear that intimate co-operation with foreign bodies requires a more delicate mutual regard than does the co-operation of organic union." This, indeed, is clear to any one who stops to think. For really effective co-operation, organic union is about the only hope. Nevertheless, let us do the best we can with federation when only that is possible.

Ventilate the Church

Every preacher knows he is often robbed of his power by the janitor who will not let in the fresh air, or by the building committee that made no adequate provision for ventilating the church. The church ought to preach the gospel of health and it ought to practice what it preaches. If the minister observes tuberculosis Sunday, he ought to preach to people whose health is not endangered by coming to church. Dr. Frank E. Wing, superintendent of the Chicago Tuberculosis Institute, writes:

Churches are notorious for their poor ventilation. Churches, as do all other indoor meeting places, help spread the disease. It is fortunate that the sessions in churches are as short as they are.

The danger of contagion in a room filled for only a short period is not serious. But I would like to see church architects pay more attention to ventilation and possibly less to decoration.

Churchmen generally do not realize how serious a problem tuberculosis is to them. I believe it is one of the most vital things the church has to consider. Without a doubt it is responsible for the deaths of nearly 10 per cent of church members. When the ministers fully wake up to the devastation this disease is creating in their churches I believe they will recognize the need for education from the pulpit.

Social Survey

An Unsavory Political Object Lesson

Wonder is not infrequently expressed that so many well-educated and public-spirited young men decline to "go in for" politics. In a democracy where every man may enter the game, with a fair chance to succeed, it is remarkable that politics attracts so few of the thousands of young men who annually are graduated from institutions of higher learning. That they are not assuming the duties and enjoying the advantages which political life affords is patent to any one who observes the average political convention. Yet in politics may be found excitement, discipline, companionship. There are opportunities to be useful. There is possible hope of preferment and of promotion to positions of real power. Why is it, then, that so many of these first-rate young fellows are unwilling to take a share of office-holding and to do their part in administering the public affairs? One reason, at least, may be discovered by wading through the solid pages of testimony given before the committee on elections now investigating the charges against Senator Lorimer. If the Illinois senator is innocent, the young man would be apt to say: "Look at that! Do you suppose I want to be compelled to endure such persecution?" If Mr. Lorimer be guilty of bribery, either direct or by proxy, the young man of high motives would say, as he ought to say: "If in order to be a senator I am obliged to become a criminal, I will never dabble even in shallows of the filthy pool of politics." And if he should read the testimony of the governor of the great state of Illinois, he would be almost sure to remark: "Not for me, thank you! I can help my fellow-men in church. I can earn an honest living in my store. I can serve my country by keeping out of jail, and by voting right, and by membership in a reform club or service in a municipal voters' league. But, I tell you, I will never stoop so low as to plot behind barred doors, to pull wires, to offer 'jobs' as bribes for support, and to do a hundred selfish, underhanded, near-conspiracy things, such as any high-minded man would be ashamed to do in business. No, sir, please count me out of the game if I must take part in such a vulgar scramble as that described by the governor, who, you say, is an honest politician." If politics is to be merely a series of petty, underhanded, undignified combinations, together with continual office-mongering, no wonder that the best young men, in too large a degree, refuse to soil their hands with such dirty business. Yet if this clean stream cannot be induced to flow into the miry pool, how withal shall the germ-laden waters of politics be purified? There is a great opportunity open to young men of clean morals and high ideals if they can only be grouped for effective action, but the scandalous condition of the situation makes it difficult to convince them of duty and possible service.

In Great Britain

It is customary to say that nobody is in London at this time of the year. Evidently this season is an exception, for something appears to be happening every day during this memorable summer. The last public vestiges of the coronation festivities have been removed, and now King George and Queen Mary are visiting different parts of the islands over which they rule. The emotional Irish seem to have discovered—or some of them have, at least—after the royal visit across the channel, that the king does not have horns and hoofs. The Welsh, too, are pleased with another glimpse of that pageantry of the middle ages. On July 13 the young Prince of Wales was invested with the insignia of his office. The ceremony took place in the old castle in the quaint little town of Carnarvon, in Wales. It is announced that the young prince, following the precedent of his grandfather, is to make a tour around the world this fall, and that in the course of his travels he will visit the United States. Surprise is expressed in some quarters that Lord Kitchener has been appointed as "financial adviser" of Great Britain, in Egypt, as successor to the late Sir Eldon Gorst. Hitherto Britain has always been represented in Egypt by a civilian. On July 20 the house of lords passed the third reading of the veto bill. There appears to be little doubt that the upper house eventually will be obliged to adopt the whole measure, which means little else than the relegation of the lords to a comparatively powerless position. If the veto bill, even with some amendments now proposed, shall become the law of the kingdom, the house of commons will be the all-powerful element in the government of the British Empire, thus marking another

significant advance in the extension of democracy. The commons will attempt to reject the amendments made to the bill by the lords, for, as was stated in the debate, on July 20, these amendments so change the bill as to cause it to bear no resemblance to the measure originally passed by the commons. If the lords stand firm, in this last struggle to maintain the prestige of the upper chamber, then there is reason to believe that the Liberals will demand the appointment of a sufficient number of Liberal peers so that the proposed curtailment of the power of the house of lords eventually may be secured. It is announced that the names of the prospective peers have already been listed, and the king has agreed to appoint them if the necessity arises. Such a plan appears to Americans a clumsy and archaic method to secure the progressive legislation which democratic Britishers are insisting upon. In order to diminish the power of the lords, it seems to say, something like 500 more lords are to be created. Such a course may become necessary, but most political prophets declare that rather than see the upper chamber so cheapened, as they believe would be the case by the admission of such a flood of young peers selected from the sons of present peers, from members of parliament and from other classes, after making a noisy and lachrymose protest, the lords will surrender. Before *The Century* reaches all its readers the matter will have reached the critical stage, for at the latter part of the week the lords will once more have the bill before them and probably shorn of its amendments. The best opinion in London appears to regard the eventual passage of this strikingly revolutionary measure as a foregone conclusion.

At the Center of Things

If only a sufficiently large number of people would move away from Chicago to the northern Pacific Coast, and others would refuse to go to Texas, strange as it may seem, Chicago might be nearer the center of population of the United States. Steadily the center of population has moved westward, between the thirty-ninth and fortieth parallels of latitude. In 1790 it was east of Baltimore; it crossed in 1830 into what is now West Virginia. In 1860 Ohio could claim that it was at the center of things American, the decade between 1850 and 1860 having witnessed a widespread westward movement of people, the population center in this period moving eighty-one miles. In 1890 "westward the star of empire" had moved so fast that it was shining into Indiana. The latest statement of the census bureau now names a pin-point on the map of Indiana, four and a half miles south of Unionville, Monroe County, to be specific, as the place where, if every person in the United States were balanced on a plate, the support must be placed. If the present rate of migration westward is maintained, the center of population in 1930 will be in the vicinity of Effingham, Ill. The establishment of the interesting fact of centrality is, of course, determined by purely abstract calculations, and town lots in Unionville will remain at the price quoted week before last, notwithstanding its new claim to fame and its proximity to the University of Indiana. The fact is chiefly useful, if really useful at all, in that it indicates the trend of population of the United States, and ought to prove more suggestive to writers upon sociological topics than to missionary boards. The latter are fully aware of the migrations of the people, that which they need is sufficient funds to follow the moving population with gospel privileges. The method by which the center of population is determined is thus described:

A point is first assumed as nearly as possible to the true position of the center. Through this point a parallel and meridian are drawn. A north or south moment is the product of the population by its distance from the assumed parallel; an east or west moment is the product of the population by its distance from the assumed meridian. . . . The population of the country was then grouped by square degrees, that is, by areas included between consecutive parallels and meridians, as they are convenient units with which to work. The population of the principal cities was then deducted from that of their square degrees and treated separately. Then the population of each square degree was assumed to be at its geographical center, except in cases where this was manifestly an incorrect assumption. In these cases its position was estimated as nearly as possible. The population of each square degree and of each city north and south of the assumed parallel was multiplied by its distance from that parallel and the sum of the north and of the south moments made up. Their difference, divided by the total population of the country, gave a correction to the latitude, the sign of the correction being positive if north, negative if south.

Over two million dollars a year income has been provided for the University of Illinois. The state legislature has appropriated \$3,519,300 for the use of the university the next two years and has provided a mill tax in the future. The latter will yield about \$2,225,000.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Miscellaneous

The Religious Values of Trades-Unionism.

The prophets made it plain for all time that the religion of men who practiced injustice was a lie and that God refused to honor the worship of such men. Every movement in the direction of justice to all will receive the blessing of the church if the church knows its mission. That men err in their efforts to secure equal rights for all does not justify religious leaders in standing on the side of the oppressor. It is religious to protect motherhood and childhood, to secure a living wage, shorter hours of labor, sanitary surroundings, and the means of education and culture for all. The trades-unions have been struggling for many of the things for which the church is praying. That their methods have sometimes been imperfect and rough is all the more reason why the church should have their confidence and give them honest help. Writing in the *Continent* on the religious value of trades-unionism, W. Nat Friend says:

The church has preached and prayed for relationship among men that would give every man a chance to have hours of leisure and days of rest and means of self-respecting living among his fellows. It has looked for and urged the establishment of agencies that would help to bring these things about. When we have discovered an organization that is successfully struggling, though often roughly and imperfectly, to accomplish some of these results, shall we not give attestation to its religious value to society, and help by all in our power to increase the efficiency of such uplifting principles as it puts into practical use?

You, whose zeal eats itself up in doing good to your down-trodden fellow-man, whose ambition as a Christian is to care for the widow and orphan and defend the helpless, look now into the inside pocket of your coat and see if the union label is there. You answer that it is not. Do you know what that means? Well, for one thing it means that you cannot be sure that some poor, starving widow in the sweatshops in New York has not dragged out miserable, hacking hours of a never-ending day putting your clothes together for a pittance that does not begin to feed her or the babes in the squalid back room of a lightless tenement.

However veiled these processes seem to be they certainly do suggest things pleasing to the great heart of the Master. If there is mischance and envy and selfishness at work along with them, then all the more should they who love the best strive to help make that best the most prominent and interesting and worth while to those to whom this opportunity for service belongs.

Think of the blessings of the shorter hours and the living wage and the sanitary conditions of work that they have secured for all workers. Think of the safety to the consumer as well as the worker that the union label on his goods insures. One does not have to worry about sweatshop or death trap or underfed and worn-out women.

I know that there are grievous mistakes made and violence sometimes spreads its accidental appearance so large that we get lost in doubts. But in all the vast, strange struggle there is a manifest making toward those best methods for which the church has been calling so long. It is not only the forward look of the men but the forward encouragement of the Christian that is needed. They are on the way. Just beyond lies the victory.

Where the Church Has No Rival.

Much of the work that used to be done by the church is now entrusted to other institutions. For this reason, it is sometimes said that the church is no longer needed. It is the contention of Professor Simon N. Patten that if the church becomes an ethical institution its work can be and will be passed over to other institutions, but if the church remains a religious institution it can have no rival. His meaning will be made clear by the following selections from an article in the *Independent*:

On its ethical side, Christianity has been a success, but it does not follow from this that the Church of today should become an ethical institution. The Church is not the one organ of Christianity, as it was in the first century. It is now one of many Christian institutions, each of which had its origin in the mother Church, but which now has an independent organization, makes its special appeal, and would persist even if the organized Church disappeared. If the Church deserts its religious platform, it will gradually become merged in the social institutions that have ethical progress for their end. The school would be the place where morality is taught; the university would increasingly become the standard bearer of culture; the family would enforce and elevate the law of love; the state would protect from aggression and extend international law. All these institutions have been devised by Christian nations to uphold and extend ethical ideals. Christianity is a force,

not an institution; it will continue to thrive so long as any group of institutions exist to make it effective.

The Church has and can have no rival if it keeps its religious program in the foreground. The new birth, regeneration, social justice and an impulsive opposition to oppression have a common thought and a common remedy. This thought is that men tend to sink below their maximum ability, and need supermaterial motives to arouse their full powers. Progress looks to something beyond man to which it wishes to elevate him. A superman is its goal and increase of knowledge is a means to this end. Religion, on the contrary, evokes what is in man by bringing him into contact with spiritual as well as material forces. The new birth manifests itself not in knowledge but in activity, and thus brings every part of man into an effective co-ordination.

Shall the People or the Church Go?

The church has quit waiting for the heathen to be converted and has gone out to convert them. But is it going to the people at home? It erects its house of worship and it sends out its invitation. Many people do not know they are invited. Not a few are of the opinion that they are not expected and not desired. The commission Jesus gave to his church was to carry on the work he had begun. "That work," says the *Outlook*, "was to feed the hungry, teach the ignorant, comfort the sorrowing, succor and save the sinful. If the church would follow the example of its Master, it must study human nature, understand human needs, and minister to those needs, whatever they are, either by its own direct activity or by inspiring the ministering activities in other organizations." On the duty of the church to go where men are, the *Outlook* says:

There are multitudes of poor in our great cities to whom the Church might well preach glad tidings by carrying a message of cheer to them where they are. It is no great wonder if they do not come to wealthy churches in aristocratic neighborhoods, filled by well-dressed and sometimes over-dressed congregations, to see if the Church has good tidings for them. The men who proclaimed liberty to the slave in America, whether they were in the Church or out of the Church, were doing the work which Christ declared he came to do, and which he commissioned his Church to carry on in his name and on his behalf. Some of the social settlements are fulfilling Christ's mission better than some of the Christian churches. In our judgment, the social settlement would fulfill its mission still more effectively if it did so in the name of the Christ who set the example and who inspires the spirit. To build a handsome church, put it in a wealthy section of the city, and open it three or four hours a week, is not to imitate the example of Christ; nor is it to fulfill the mission of him who said, "As the Father hath sent me into the world, so send I you into the world." We submit to ministers and churches, to councils and conferences, as a legitimate subject for discussion, in lieu of the oft-debated question, Why do not people go to Church? the more important but less debated question, Why do not the churches go to the people?

Congregational

Statesmanship Needed in the Churches.

The city of Lowell, Mass., has a population of 106,294. Of these 85,000 are of foreign parentage. From 60,000 to 65,000 of the foreigners are Roman Catholics, 7,000 to 8,000 are Greek Orthodox, and 3,000 are Jews. The Protestants, native and foreign born, number between 30,000 and 35,000. Fifteen Catholic churches serve the Catholic population of the city. The Protestants have fifty churches and missions for their 30,000 or 35,000 people. On this situation the *Congregationalist* and *Christian World* remarks:

The Protestant forces in Lowell, while contending manfully and with some measure of success against tremendous difficulties, and while accomplishing a work for which we would give them full credit, seem to us, nevertheless, operating on a basis suited rather to the Lowell of sixty years ago than to the Lowell of today. Fifty churches and missions are too many for a Protestant population of perhaps 30,000, not more than four or five thousand of whom are found at any one time in the sanctuaries.

Under these circumstances what is the duty of the Lowell churches as representatives of the faith and the program of our Lord Jesus Christ in the world? Do they wish chiefly to perpetuate all existing organizations and alignments, or can the hundred thousand dollars annually expended through their organization, and the brains and consecration to be found among the twelve thousand professing Christians be utilized to bring a more powerful impact upon the cosmopolitan population.

Lowell's problem is duplicated essentially, if not in detail, in hundreds of other American communities. The solution in every case will depend upon the measure of patience, good will and Christian statesmanship which the churches concerned can bring to bear upon the situation. The situation is not met when one church or several formulate and carry out their plans independently, no matter how brave and energetic they may be. It is not met when co-operation is confined to relatively minor matters. It is only met when each church, grasping the thought of the reality of God's kingdom upon the earth, and looking upon itself simply as a means to an end, and falling into line with its sister churches, stands ready to assume any burden or make any sacrifice, even unto laying down life itself for the welfare of those in behalf of whom the church exists.

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EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITOR—SILAS JONES.

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Jesus as a Guest in the Homes of Others

The guest has been one of the great teachers of mankind. Many a youthful heart has been stirred by the words of the visitor to the frontier cabin. The pioneer preacher took Christ to the homes in which he was entertained. The best that comes to some homes where culture is supposed to be found is brought by visiting friends who know the things that abide.

The guest has been a destroyer as well as a builder. The coarse, bad-mannered preacher, who expects his every whim to be gratified, is an enemy of the gospel of Christ wherever he is entertained. If those who have received into their home the singing evangelist are not loud in their praises of his solos, they may have good and sufficient reasons for doubting that he is singing the gospel. Women have been known to deliver "powerful" lectures on temperance, and then show themselves very irritable creatures to their hostesses.

The home of a friend should be to us a place of rest and peace. We ought not to carry into it the anxieties of business and of social strife. Yet it is a place of moral stimulus. We may there discuss our affairs, but the method of approach is different and the result is quieting rather than distracting. The lessons of our successes and our failures are impressed upon us and we return to our homes and our work refreshed and with a firmer hold upon the deeper realities of life.

We do not serve others best when we go to their homes as missionaries of culture and religion. We ought to add something to the culture and faith of all we meet; this we shall do best if we think of others as our friends. In the intercourse of true friendship whatever of true culture and religion we have will be made evident in the most favorable way. Chautauqua audiences are sometimes bored by lecturers who announce themselves as "prophets of the new era." Nearly everybody is willing to have the world made better, but the average man does not take seriously one who knows all about the new era and travels around to tell simple-minded people what to expect. In like manner we have our doubts about the man who announces that he expects to lead us to repentance and good works. We object to being reformed by the conscious reformer. But a friend is allowed to talk plainly on morals and religion.

Jesus was known as the friend of sinners. This means that he was the friend of all men. And while he had a mission and knew exactly what it was and never lost sight of it, his ability to treat human beings and to awaken in their feelings of their own worth must have been the distinguishing characteristic of his ministry. The Pharisee denounced the outcast. Jesus drew the outcast to him and spoke words of hope. While others were bound by the conventionalities of society and the technicalities of religion, Jesus spoke from the heart the word that was needed and did the deed demanded by justice and mercy.

The moral and religious standards of a home were raised when Jesus came to it as a guest. The reproach of his enemies, that he ate with outcasts and sinners, was a reproach of ignorance and spiritual imbecility. The Pharisee, like many of us, had so feeble a hold upon the life of faith and righteousness that he had to be always on his guard lest he should lose all the religion he had. The

religion of Jesus was of the positive sort. It grew stronger by contact with the common life. When he touched others, they were lifted. The Pharisee feared that he would be pulled down if he lived on friendly terms with sinners. He did not have strength of character to fix the conditions on which he could live familiarly with bad people.

Jesus went where he was needed. We are apt to thing well of ourselves because we go frequently where we are well entertained. We make our boast of the fine homes in which we have received a welcome. The Master did not shun the homes of the so-called better classes. But he was drawn by physical and spiritual destitution. Zaccheus the publican was doubtless not the only man in Jericho who was anxious to have Jesus as a guest; it was at the house of Zaccheus that a conspicuous service could be rendered, consequently Jesus chose the publican to be his host. The disciple may not be conspicuous for his interest in the forsaken and lonely and the spiritually wrecked, true discipleship is not ostentatious, but the observant will discover him where there is misery and sin. [Midweek Service, Aug. 9. Matt. 8:14-17; Mark 2:14-17; Luke 7:36-50; 10:38-42; 14:1-24; John 2:1-11.]

S. J.

Going Behind the Returns

A communication from Dr. George Sitherwood, found on another page, discloses a clear understanding of the contradiction inherent in the Disciples' present treatment of other Christian bodies. This layman sees perfectly well what is slowly dawning upon many ministers that the practice of Christian union involves in no sense a compromise of our convictions with respect to immersion-baptism or the change of our present practice in that ordinance.

He sees that it is plainly practicable to receive into fellowship all Christians whom Christ has received into his church and at the same time practice no form of initiation into the church except immersion. He sees that to refuse to receive a member of the church of Christ into our fellowship makes us sectarians and nullifies our plea for unity. The prevailing method of treating candidates who present church letters is essentially sectarian.

"It does not coincide with the true spirit of Christian unity to go behind the returns," says Dr. Sitherwood. A letter from a church of Christ commending to the love and care of a sister church any Christian person ought to be received at its face value by any church of Christ to which it is presented. Not to do so is to act on the very essential principle of sectarianism. It is to divide Christ's body.

Yet every Disciple minister must confess that it is his custom to accept letters from some churches of Christ at their face value and to treat letters from other churches of Christ as totally worthless. If a candidate for fellowship comes forward bearing a letter from a Baptist church or a Disciple church he is received heartily into membership by the formality of the "right hand of fellowship." But if the candidate bears a letter from a Presbyterian church, the minister whispers the impertinent question, "Were you baptized by immersion?" If the answer is yes, the right hand of fellowship is extended.

But if the candidate answers no, he is asked to make a confession of faith in Christ and to be rebaptized before he can be received into fellowship. In other words, this minister and his church assume to treat this fellow-Christian, a full member of the church of Christ, as if he were not a Christian but an outsider coming for the first time to accept the Saviour.

The presentation of letters by persons who were not baptized by immersion is largely controlled by the minister in private conference, to be sure, and embarrassing instances in public services are not frequent. But the procedure is no less sectarian because it is private and informal. It is an affront to a sister church of Christ. It is an injustice to the Christian person bearing the letter, and it is a piece of unconscious arrogance on the part of minister and church precisely similar to that of our Southern Baptist brethren when they disallow any but immersed persons to partake of the Lord's Supper.

Close communion and close-membership are perfectly analogous. Every argument against one applies against the other. Not one good reason can be given for forbidding any follower of Christ eating and drinking the sacred emblems. Not one good reason can be given for forbidding full and complete fellowship to any true member of the church of Christ who desires it.

Not until the churches of Disciples frankly admit that Presbyterian and Methodist and Congregational churches are churches of Christ, and joyfully render all the courtesies implied in such admission, will their plea for unity be taken seriously in the Christian world.

And one of the most elemental of these courtesies is that a letter from one of these churches is entitled to receive the same consideration and respect as is given to a letter from any other church of Christ.

Religious Education vs. Opening Exercises

Our St. Louis neighbor, the Christian Evangelist, gives evidence of being determined to stem the senseless eddy of reaction against the graded lesson principle. We admire the stern way in which it contends that the Sunday-school does not exist for the sake of "opening exercises" but for the sake of religious education. In an editorial recently these stout and strengthening words were used:

The quiet period of growth and development has been succeeded by the period of spectacular demonstration and exploitation. This period has about reached its close.

Christian educators in universities, seminaries, colleges, homes, everywhere, are becoming more thoroughly alive to the fundamental importance of Sunday-school instruction than has been true at any earlier time. The opportunities which the Sunday-school affords for instruction in righteousness have been largely disregarded by those who ought to have been foremost in establishing its highest interests and widest usefulness. Teacher-training has been left mainly to publishing house exploitation and commercial enterprise. The Sunday-school has not been conducted as an educational institution. It has been a weekly rally. Sometimes it has been conducted as if it were a kind of baby show, where great numbers of little tots were held in squirming discomfort for the inspiration of their elders. It has in fact been almost anything but a real educational institution, where the interests of God in Christ in men have received the attention of educators of first ability.

The traditional organization of the Sunday-school prevents educational work rather than helps it. Opening and closing exercises which have characterized the Sunday-school in the past would not be tolerated for one moment in any other educational institution; the teaching period has been subordinated to the convenience of secretaries and school officers and of careless teachers. These and similar customs are not at all a discredit to those who, by means of them, were doing the best they knew how, but they are an appalling shame to educational leaders who heretofore have made no use of the splendid possibilities which the modern Sunday-school presents for educational work of the highest spiritual and religious value.

The Motive of Missions

The following remarks from a sermon by Professor James Denney published in the *British Weekly* are very appropriate at the present time:

"The motives to mission work—in other words, to preaching the gospel—can never be found in a command as such. * * * It is the passion of Jesus alone that evokes a responsive passion in sinful hearts. * * * If Christ the propitiation has been revealed to us as the power of God to save, then we have something in our hearts that lifts us above the need of commands and makes secondary motives unreal. The only motives worth considering in this region are the irresistible motives. We get nothing until we get men who say, 'We cannot but speak. Necessity is laid upon us. We are debtors. Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us. Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great.' I repeat, what we want is not missionaries, in the narrower sense, but evangelists—not a new interest in the non-Christian world, but a new interest in the gospel; not men who want to preach to the heathen, but men who cannot but preach where they are. That is the stock from which alone the missionary force can be recruited—the men and women in whom all emotions and motives are swallowed up in the sense of what they owe to the Redeemer. Let us pray and preach for the multiplication of such men if we would help the mission cause. Redeemed and devoted lives will solve all our problems, and nothing less will touch them. The appeals which have been made so long in vain will not be vain when the old doxology breaks again irresistibly and spontaneously from the Church's lips—unto him that loveth us and loosed us from our sins by his blood be the glory and the dominion forever and ever. That is the praise which knows instinctively that Christ is the heir of the world. It is of him and of his Church that it thinks when it sings that ancient psalm of the kingdom and its King. 'There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.' Amen."

Foreign Missions Victorious Among Disciples

The annual national assemblage of the Disciples of Christ was held in Portland, Oregon. It has been heretofore an October event in the religious world, but this year it becomes a July occasion. Held in a section where Disciple churches are not numerous, the gathering was by no means as largely attended as its predecessors in such convenient centers as Pittsburgh and Topeka, but it was rated in Portland as the largest church convention ever held there.

Just prior to this convention, the Disciple body had undergone a vehement and acrimonious contention over the policy of its foreign mission society in endorsing the union of the Disciples with Presbyterians and Methodists in the new university of Nanking, China. The Christian Standard of Cincinnati denounced this action as contrary to the principles taught by the founders of the denomination, in that it proposed joint action with missionaries not immersed. It was also argued that the mission society was disloyal in supporting certain missionaries known to be willing to receive into their foreign mission churches, without rebaptism, converts who have been baptized by sprinkling in other missions. On these charges The Standard undertook to induce local congregations to withhold foreign mission collections, and it was at one time feared that the society would be so desperately crippled that some of its missionaries would have to be recalled. However, the more liberal element of the denomination rallied so strongly in the society's behalf, under the lead of The Christian Evangelist of St. Louis and The Christian Century of Chicago, that at the close of the year the contributions from churches and Sunday-schools were actually \$1,300 in excess of the year before, and danger of retrenchment was averted.

The society itself meanwhile issued a statement saying that it did propose to join other churches in educational work, but would not appoint any missionary who was willing to receive to membership an unimmersed convert. Indeed the society went further and promised to recall any missionary who was discovered to be wavering at this point. There are hints abroad that if this latter promise was literally carried out, it would bring home from the foreign field a large proportion of the society's strongest missionaries; and a large element among Disciples in America is deeply dissatisfied with this item of announced policy. Nevertheless, such minor matters were waived, and at Portland there was general rejoicing because the foreign mission activities of the church had been victorious over this bigoted attack.—*The Continent* (Presbyterian).

For Unity and World Service

At the recent convention of Disciples of Christ in Portland, Ore., a noteworthy feature was the report of the commission on Christian Union appointed last year at Topeka. The chairman, Dr. Peter Ainslie of Baltimore—who last year described for our readers the aims of the commission—announced that together with eight other communions, the Disciples had agreed to join in the World Conference on Christian Union to be held some time within the next five or six years. A striking example of the leading Disciples' attitude toward this great problem appeared in the words of Dr. W. B. Craig of New York: "There is a bigger question before the churches of America than any mere question of polity. The fate and future of Christianity is to be decided in America. It is the most critical period in the history of the church. I am not a pessimist; I am an optimist facing facts. The spirit of sectarianism is dead in New York. Being a Presbyterian or a Methodist or a Disciple has nothing to do with church attendance there; the people go where there is some man who can reveal the heart of God to them. Sin is whipping the churches in the great cities. Union alone can save the church in America." In addition to their special work for the ending of denominationalism, the Disciples of Christ are becoming an aggressive missionary body and are increasing their benevolences. At present they are engaged on a million dollar campaign to end with the formal opening of the Panama Canal. Their adult Bible classes are nearly a fourth of all those enrolled with the International Sunday School Association, and probably the only "endowed Sunday-school chair among American colleges" has been established by Disciples. With influential and aggressive laymen—like R. A. Long of Kansas City, whose benefactions, such as a million dollar gift to the Disciples' national hospital announced at Portland, have been many and generous—with more leaders of the ability and breadth of Dr. Ainslie, Prof. H. L. Willett of Chicago, and an able corps of denominational officials and a devoted rank and file, the Disciples have every reason to be optimists.—*The Congregationalist*.

From a Methodist Point of View

An Editorial on the Disciples' Plea in the Pittsburgh Christian Advocate

AN AMENDED PLEA.

Two years ago there was celebrated in this city the centennial of the beginning of a movement which has led to the organization into Christian societies throughout the country of those who call themselves Disciples of Christ. The fellowship of these societies is often referred to as the Disciple Church, or the Christian Church, though there is, in fact, no general organization which could be so designated. But the local organizations do recognize and co-operate with one another, and they have shown a spirit of unity among themselves and of zeal in propagating the Christian faith, as they interpret it, which has made them remarkably successful in multiplying their own numbers, and in establishing those educational, missionary and benevolent agencies which are characteristic of Christianity in earnest. Now, that feature of their propaganda by which the Disciples have coveted most to be known has been the appeal they have made from the first for Christian unity. Persistently, in season and out of season, they have pleaded with what they evidently regarded as convincing logic, if not moving eloquence, that all sectarian names and dogmas and politics be laid aside, and that all Christians unite upon the basis which they have proposed. But for the most part the plea has fallen upon deaf ears, so far as Christians in the other churches are concerned, though these were assumed to be guilty of perpetuating the deplored divisions, and were distinctly and often vehemently charged with being sectarians, and moreover ought to have been convicted and led to repentance, if the plea had been as logical and invincible as it seemed. That there was a flaw in the logic, an inconsistency in the appeal, was very early discovered, and has long been known to Christians in the various churches, and they have been content, for the most part to keep on their course, and allow the Disciples to win as many as they could to their sect.

Emphasis on a Dogma.

In short, it seemed plain to discerning Christians in the denominations established when the Disciples began, that the Disciples themselves were putting a tremendous emphasis upon a dogma, and that dogma one of the less important teachings of the Christian faith; scarcely worthy, in fact, to be regarded as a dogma at all, but rather as one of those disputed points of doctrine not necessary to salvation or a wholesome spiritual life. An address in the centennial convention in this city pointed out what we have just stated, and called upon the Disciples to leave off their insistence upon immersion as the only mode of baptism. That address was pretty generally repudiated as an expression of the views of modern Disciples. But the spirit of Christian unity has been gaining power and recognition during the century since the Campbells began to preach their conception of it, and to seek in their way for its realization. Christians in the various churches have been drawing near to one another, and have been uniting in communion and council and service. Particularly is this true on the mission fields, where the things which divide the churches at home seem inconsequential. The Disciples of Christ have shown a commendable spirit of missionary enterprise, and their missionaries are in many foreign fields working alongside the missionaries of other

Christian churches. There they have been brought face to face with the question of Christian fellowship in a very concrete and urgent form; and the situation is thus clearly described by "The Christian Century," an able and progressive journal of the Disciples, published in Chicago: "The missionaries of the Disciples of Christ, pleading with their Christian brethren of other names to unite, now find themselves in the anomalous position of being *pleaded with* to practice their own distinctive message!" Which is to say, they have been invited to unite with other Christians in those practical manifestations of courtesy and unity which are practiced by the other denominations.

Home and Mission Fields Not Unlike.

But the situation on the missionary field differs from the situation at home only in the matter of emphasis, as the "Century" frankly concedes in the following paragraph: "On the mission field the pivot on which unity turns is the principle of intercommunion, which includes not only the open celebration of the Lord's Supper, but a free interchange of members between church and church, by letter, on the basis of the recognized validity of the ordinances, ministry, membership and discipline of all participating churches. This, of course, is the pivot on which unity turns in the home field, too, only it is not so easy to see it here as there. There can be no unity without this free intercommunion."

Decision of Mission Society.

The Executive Committee of the Foreign Christian Missionary Society has recently decided against any such free intercommunion on the foreign field in this published declaration:

"The Executive Committee clearly and solemnly recognize their relation and responsibility as representatives and agents of the Foreign Christian Missionary Society, and of the churches, Sunday-schools, Christian Endeavor societies, and other organizations and individuals co-operating through that Society. They know the constitution and history of the Society, and thoroughly understand and cordially approve the abiding purpose of its founders and supporters. They are familiar with the teaching and practice of the ministers and churches of the Disciples of Christ. No member of the Committee advocates or approves anything that contradicts or contravenes this well-known teaching and practice; nor does any one of them advocate or approve the reception or acknowledgement as members of our churches, either at home or abroad, of any persons except immersed, penitent believers in Christ. Furthermore, it is believed by the Committee that all missionaries appointed and supported by them are in sincere accord with this policy; and certainly they would not appoint, and indeed would recall, any one known to be not in such accord. They disclaim any right and disown any desire to do otherwise."

The "Christian Century," seeking to show that in making this statement the committee has not sufficiently considered the situation which confronts the Disciples in the modern Christian world, has so clearly pointed out the flaw in logic and inconsistency in appeal to which we referred above, that we can not forbear to quote at length a paragraph which only a clear-sighted, tremendously earnest Disciple could have written:

"The third fact which the Committee overlooked in affirming its policy is that there is a deep-rooted and rapidly spreading conviction among Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed, and rejecting all others from our fellowship."

"There is no change of disposition with reference to the practice of immersion-baptism. No true Disciple considers for a moment the possibility of relegating immersion to an optional basis alongside of sprinkling and pouring. It is increasingly plain that the practice of Christian union calls for the practice of immersion only."

"But there is a wide-spread disillusionment with regard to the immersion dogma. The sanctions for this dogma are breaking down."

"The New Testament facts are against it.
"The spirit of Christianity is against it.
"The spirit of the age is against it.
"The vital, effective, triumphant movements of to-day ignore it."

"Not one great modern interpreter of the social ideals of Christianity has an ounce of interest in it.
"Not one great modern interpreter of the inner life of the soul has an ounce of interest in it."

"Not one great modern interpreter of missionary passion and the missionary enterprise has an ounce of interest in it."

"It would seem as if there is almost no exception to the rule that as an immersionist goes farther into the field of social or missionary service, or deeper into the spiritual mysteries of the soul of man, he loses interest in, if he does not develop a contempt for, the dogma of immersion."

"The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world, who are working at the world's real tasks—at Christ's real task—have no interest."

"So long as this dogma obsesses the mind of a Christian community, that community will not fling itself with complete abandon into the great brotherly enterprises that really carry the world up toward God. Such a community will be finical, hair-splitting, sectarian in temper, exclusive. It may gain adherents, but it will be too particular about technicalities to render its full meed of service. Its intake from the world may be worthy of boasting, but its output into the world will be an occasion of shame."

"Among Disciples the disillusionment has long since begun. A new spirit—a spirit of fraternity, of co-operation, of fellowship, of unity—is abroad in our hearts. This spirit is not to be inhibited by dogmatic considerations. It freely regards every Christian as a brother, and desires his fellowship, and is willing to give that fellowship through the 'right hand'!"

"It is too late in the day for the Foreign Society to commit the Disciples of Christ to a policy of aloofness from our brethren in the mission fields because, forsooth, they have not been immersed! Disciples know that Christian character and membership in the Church of Christ is not limited to those who were immersed at baptism."

Immersion Not Changed.

It should be noted that the editor of the "Century" in proposing his amendment to the historic plea of the Disciples for unity does not abandon the equally historic contention of Campbell and his followers that immersion is the scriptural and only regular mode of baptism. But he proposes to relate this contention to the appeal in a very different way. In another editorial he takes the position that affusion-baptism is irregular, but not invalid. Methodists, Congregationalists and Presbyterians who have been baptized by this mode are none the less Christians. Disciples who carry the old logic to its apparent conclusion, and exclude from the church of Christ all who have not been immersed, are declared to be "non-representative brethren." How many of these "non-representative brethren" yet linger in the fold is an interesting but unanswered question. In stating his position, which he justly claims is involved in the recognition of other Christians as such, the editor says:

"Affusion-baptism is not invalid; it is not meaningless. By it men do become members of Christ's body, the church. By it believing and repentant men are buried with their Lord and rise with him to walk in a new life."

"Immersion is not the substance, the essence, of baptism. The substance of baptism is the candidate's self-consecration to Christ, and the church's recognition of him now as of the household of faith. The outward form marks and symbolizes this gracious spiritual reality . . ."

"But the advocates of immersion must free their advocacy from the legalism which both the modern spirit and the New Testament abhor. No outward form gives validity to any act in our dealing with Almighty God. It is preposterous to take a position that disfranchises the great body of Christ's followers. We must not unchurch the church."

"On the other hand, because the validity of affusion-baptism is admitted is no reason why its irregularity should not be insisted upon, and finally corrected."

"But its correction can take place only within a united church as a result of unity, not in a divided church as a means to unity."

Willing to Face the Facts.

It is sincerely to be hoped that the Disciples generally will adopt the position of the "Century." However reluctant or unwilling Christians of other churches may be to admit that their baptism is even irregular; however much they may be dis-

posed to regard the mode of baptism as a question of relatively small importance in the face of other issues before the Christian church; however complacent Methodists may be with their time-honored method of relegating the question of mode to the intelligence and conscience of the individual, there can not be any reasonable protest against an honest effort to show that immersion is the scriptural, historic mode of bap-

tism. But there has been a very reasonable resentment against the attempt to read un-immersed Christians out of the church, on the one hand, and an amused indifference to the inconsistent appeal for unity, on the other. May the pen of Brother Morrison lose none of its keenness until he has caused his "non-representative brethren," whether they be many or few, to see the point of his contention, and to adopt his amendment!

he wrote to his paper, and the paper printed his silly letter.

Dear brethren, the editors, we long have known that not all the fools were Congregationalists, and you cannot control the mails that bring to you stuff like that, but how in the name either of good journalism or Christian spirit, can you print it? And when you do so, how can you talk of union?

Exhorts the Disciples.

Hear me, my dear brethren. There are no "Christians only." You and we, and all of us are Christians plus and minus. We and you are Christians plus our denominational names. The very name of Christ was used as a sectarian name in the time of Paul and is so used by you today, and is none the less sectarian, but may be rather the more so, for being that holy name. We are Christians plus our creeds, written or unwritten, and our sectarian bars willfully raised between us and our brethren and defended by proof texts and other sectarian methods.

And we are Christians minus. This brother who glories in being a "Christian only" is a Christian plus a bumptious, cocksure, intrusive spirit, and minus something of Christian charity, and a saving sense of the ridiculous. You may pass resolutions till doomsday, but you must get rid of that spirit before you can be even ordinary Christians, much less Christians in any special or peculiar sense.

I liked the Portland meeting. A lot of earnest men and women were there, and most of them are very much the sort of folks we are, good, average, every-day Christians, really trying to do the work of the Lord, and doing it with commendable energy and fervor.

Going Behind the Returns*

Editors The Christian Century: I desire to commend the high plane you have reached and real Christian character of your plea for Christian union as set forth in your editorial in the July 6 number of The Christian Century.

The manner in which members of Methodist, Presbyterian, and other denominational churches are frequently treated when they present church letters for membership in a Disciple church has always been a source of amazement and regret to me.

I think it is almost twenty years since I heard a prominent Methodist preacher in the pulpit make this statement: "There is a certain people claiming to be followers of Christ, who proclaim loudly for Christian union, and moreover assert they have no written creed; but I want to tell you, that they have the most rigid and cast-iron creed of any denomination in Christendom, for you cannot become a member of that church unless you go under the water tooth and toe-nail!" After the sermon a number of the Methodist brethren came to me in a spirit of apology, but I immediately informed them there was no need, for while it was a unique way of stating the fact, nevertheless it was true in the main.

It does not coincide with the true spirit of Christianity to go behind the returns. When a man or woman presents a genuine letter from an evangelical church, desiring membership in one of our churches, it represents to us that they are Christians in good standing. Then of what avail is our statement from pulpit and press that we consider them Christians, and yet refuse to admit them, because they have not been immersed? It is simply going back on what we preach, as any Methodist or Presbyterian very well knows. Either they are Christians

*See editorial on page 6.

A CONGREGATIONALIST AT THE PORTLAND CONVENTION

BY WILLIAM E. BARTON

[EDITORS NOTE.—Dr. Barton, whose contributions often appear in The Christian Century, is a leading Chicago Congregationalist pastor. He was touring on the Pacific coast at the time of the Disciples' convention in Portland and writes interestingly to the *Advance* about three conventions he attended: The Disciples, the Seventh Day Baptists and the National Education Association. We give his impressions of the Disciples gathering.]

I am touring the Pacific Coast without any serious attempt to attend meetings; but already I have dropped in upon three great conventions, and they suggest some profitable comparisons.

The National Convention of the Disciples of Christ was in session in Portland, and I dropped in long enough to get the temper and spirit of their gathering. Their convention is not a delegate body. Some of their men told me they felt it ought to be so and were studying our National Council for an analogy. At present it is a mass meeting. Five thousand to eight thousand were said to be the numbers in attendance. They kept three churches filled with their simultaneous meetings. Their meeting is a very free parliament and the average age of their speakers is less than that of the average delegate to our National Council. Their method seems favorable to the bringing forward of young men, and yet I could readily pick out the men whose poise and confidence betokened experience in such gatherings.

Weak on Polity.

They do not seem to have many keen and careful students of polity. One undeniably wrong ruling went unrecognized, and when a vote was pending and the question was raised whether such a vote would be constitutional, no one present had a copy of the constitution. They went straight on and voted it, the chair merely warning them that if it should be found that this was unconstitutional, it would be void.

I was present when they adopted the report of their committee on resolutions. It was a kind of denominational platform for the year. They denounced intemperance, divorce and the white slave traffic; they went on record in favor of tithing and family worship, and these things were done without debate; one member merely rising to remind the brethren that those who voted for these resolutions ought themselves to have family worship in their own homes. Their debates were all on the minor resolutions. The great things they accepted without division.

Their View of Unanimity.

It was in this spirit and with this unanimity they went on record favoring closer relations with other bodies of Christians. I talked with some of their leading men, and am sure that to many of them that resolution represented a deep and earnest purpose. But I am equally sure that to others it was an empty and self-deceiving word.

I picked up copies of all the free literature that was about, including sample copies of their denominational papers. I did not see

any copies of the Chicago paper, The Christian Century, which I know to be of a different temper than that to which I am about to refer. I brought away copies of the Standard, of Cincinnati. That, too, is in favor of union. But its attitude shows how little may be expected in the way of a spirit of union. Here is an article on "Action of Baptism," thrashing the old straw with as much ardor as if there could possibly be found in it a fresh kernel. And I bought several copies of the Christian Evangelist of St. Louis. It has an earnest editorial in answer to the question whether a converted heathen who has been baptized by sprinkling, and who later moved to a field where the Disciples were at work, should be received, just as he was, if he could not conscientiously receive immersion. Never, is the answer. If through lack of fellowship and Christian oversight he should lapse into heathenism again, that would be unfortunate, but not even to avert that unfortunate possibility can the Disciples possibly receive him into their communion.

A Declaration.

Here is this remarkable declaration which, let us hope, the recording angel will overlook, and not lay to the charge of these dear brethren:

"If the conference in India, to be held in August, shall decide that some way must be provided by which converts to Christianity, who were sprinkled for baptism, going to reside in communities having only immersionist churches may become members of those churches, and not drift back into heathenism, let them provide the method by which the commandment of Christ and not some Romish substitute shall be honored.

"We claim not simply that immersion is a better baptism than sprinkling, but that the former is the only baptism. We believe that affusion can no more be performed in the name of Christ than can any other human substitute for a Divine commandment. We could as consistently receive Quakers into the membership of the churches as we could receive affusionists. Whether some way shall be found to prevent the fearful loss of converts to Christ in heathen lands, on account of contradictory teaching concerning baptism, other than the adoption of the 'one baptism' we know not. We know, however, that for us there is no option except to receive into the churches those only who obey the Lord, not only in the 'one faith,' but in the 'one baptism' as well."

Methodist Not In the Bible.

Also I read in that paper, a letter, sent in great glee from a Disciple in Indiana, who had been traveling through the South and had had a famous victory. Some Methodists got on the train, from having attended a conference. He watched his opportunity, and broke in to inquire whether in that region there were any "Christians only." Then he gave them a written offer of \$25 if they could find the word Methodist in the Bible. He rejoiced in having thus upheld the glory of his denomination. He left the Methodists hunting that word, and

or they are not. The old position that I heard preached in my boyhood was more logical, which made them appear as unbaptized sinners. We do not say that now, but partly imply it when membership is refused on a letter because the person has not been baptized by immersion in water.

All this has nothing to do with the practice of the church, because as you explicitly say, "No true Disciple considers for a moment the possibility of relegating immersion to an optional basis alongside of sprinkling and pouring."

So, again I congratulate you and quote your own words: "A new spirit—a spirit of fraternity, of co-operation, of fellowship, of unity—is abroad in our hearts. This spirit is not to be inhibited by dogmatic considerations. It freely regards every Christian as a brother and desires his fellowship and is willing to give that fellowship through the 'right hand!'"

Nothing short of this kind of fellowship will ever bring about the Christian union we long and pray for, and may God speed the day when all our brethren see the light and interpret the Gospel of Christ in the same lovely spirit.

GEO. D. SITHERWOOD, M. D.

Bloomington, Ill.

Christian Science and the Child

BY HENRY DWIGHT CHAPIN, M.D., IN THE INDEPENDENT.

How is the child endangered by Christian Science? A few instances recently observed in real life can best answer this question and point the moral. A family in a neighboring town consisted of father, mother and little son, the latter being the center of the brightness and interest of the home. When three years of age, the child began to fail with obscure digestive symptoms. The best local physician was called, but, in spite of his efforts, there seemed to be no relief. The nervous mother became almost frantic as she saw the boy grow gradually weaker. Her fears were not relieved when further observation and a consultation revealed the fact that the case was one of tubercular peritonitis. The only chance for life lay in an operation. It happened that in this town the Christian Science cult was active, and some of the mother's friends were of this belief. They assured her that if the case were put in their hands a cure would result, and that the uncontrolled fears of the mother herself were largely responsible for the suffering of the child. This way of putting it naturally did not tend to relieve the mother's mental anguish, and meanwhile the child was growing rapidly worse. Finally, a firm talk with the parents, pointing out the urgency and importance of an operation and the otherwise hopeless nature of the case, led to their consent and a consequent parting with their Christian Science advisers. On the moral side, an effort was made to convince them that any legitimate comfort in such a case could be derived from all forms of true religion without ignoring the real facts and possibilities of the case. An operation was performed, the tubercles located and the child made a slow but perfect recovery. The boy would surely have died without this scientific interference, as the trouble was alike demonstrated and relieved by the operation. Here a precious life was nearly sacrificed to this delusion.

In another case, a little girl was found to be suffering from tubercular disease of the hip joint. After months of needless suffering, the direct result of Christian Science treatment, a permanent lameness that could easily have been prevented by modern scientific management was the outcome.

As previously hinted, a large number of slight illnesses need no other attention than rest, and will practically do well on any treatment or no treatment. But who can safely advise whether the ailing child has a mild or dangerous affection? Certainly not those who deny the real existence of disease. Again, the mild disease may be communicable and thus endanger others. Recently a Christian Science mother sent for a physician, as she was alarmed at the peculiar appearance of her boy's skin. It proved to be a mild but distinct form of measles. The rash naturally began to fade in a few days, when the mother telephoned the doctor that the child had not had measles and she was sending him back to school. A whole class was thus exposed, as the case was still infectious, because the mother did not believe in measles.

It is not necessary to repeat other instances that have come under the writer's observation. Any physician in active practice can cite similar cases. They are reported as true and typical examples of what is happening, and will continue to happen, as a result of a too tolerant attitude toward one feature of this form of religion. The object of this paper is not to discuss the general theory of Christian Science, but simply to enter an emphatic protest against one of the dangerous results of this belief, in which the child is the helpless victim.

"Ah, but it gives us such rest and peace!"

A peace derived by ignoring the sterner facts of life is too dearly bought. Against the vapid joy and peace that this form of faith gives to any neurotic man or woman you may often count a sick or maimed or dying child. This is the dark, cruel, sinister side of the picture. It is really the child that is offered as a sacrifice on the altar of this unnatural belief.

It is time for plain and emphatic words. An appeal should be made not only to the intelligence, but to the public heart and conscience by those who can speak with knowledge and authority.

Jacob Kenoly

On July 10 word came from Liberia, Africa conveying the sad news that Jacob Kenoly was drowned on Friday, June 9. There was some conflict of dates, but this was due to their effort to lose no time in notifying friends of the mission in America of their great loss.

We have had in all nine letters from there, all telling of the helpful visit of Dr. Dye and of the loss of their teacher. He had in his school fifty-one boys and in his effort to keep them properly fed he was often hard pressed. It seems in the heavy rains the lake near the mission station from which they had been getting many fish became flooded so they could not fish because the outlet became clogged. On Friday, June 9, he and seven others went out to cut this outlet so the water would fall that they could again fish. Early last year the C. W. B. M. asked me to buy him a net and this we sent, together with many other articles which we knew he would need. This box was much delayed in transit and had not been there long. They were anxious to use it in getting an abundant supply of fish. When the outlet was cut they went into their boat and attempted to cross over and go home. They got too near the rapid current and were carried out to sea which is always very rough at this place. The boat was capsized and Brother Kenoly and four others were drowned. Three of these swam three-fourths of a mile to shore. At last reports his body had not yet been found and possibly never will be.

It seems to me fitting here to give a little sketch of this truly wonderful missionary

career. When all the circumstances are taken into consideration his seven years in Liberia are a chapter in the best heroics of African missions. His life opened up a phase of work that had scarcely been touched heretofore, viz: the work of the American negro in the "Dark Continent." His call from and to the negro was answered in such simple sincerity that it seemed almost like an apostle in this particular phase of the Master's work.

In 1899 while going to the jubilee Convention in Cincinnati, I fell in with David Brindle of Georgia. After a long conversation about our work he said "What can I do for you." I said, "Send us a Georgia boy to be educated." On his way home he was struck by the conduct of a hotel boy and he suggested to him that he ought to go to the S. C. I. After some correspondence he came to earn his way. He was a pure black, over six feet tall and weighed about 190 pounds. He had not been here many months until he obeyed the invitation one morning and was baptized. He afterwards stated he had found just what he was looking for. He had been confused by denominational controversies and was as happy as could be over his new find.

While here he impressed every one as an exceptionally sincere young man. No one ever questioned him on anything. The battle to earn his way and still go to school was a fierce one and he sometimes almost felt that he must give up. But in his hour of greatest need Mrs. Ross succeeded in getting Miss Denham of Bloomington to interest an Endeavor society and thereafter he got regular though not very large help. When the time came for graduation he was on the program for a solo, "Then Cling to the Bible my Boy," and he sang it with such unction that the audience became fairly frantic and called him back two or three times.

On the night of graduation when we had our reception, the Superintendent of Industries and I presented him with a square, a saw and a hammer. In making the presentation speech I said, "Here is a square, if you find things crooked, square them up. Here is a saw, if you find some things you can not square up, saw them off. Here is a hammer, if you find good things, nail them down." He replied that he intended to go to Africa. We scarcely thought he meant it, but from that day on he kept twenty per cent of all his earnings for his trip to Africa.

The story of his struggles in getting there have often been told and I need not repeat them here. The first two years in Liberia were largely lost, so far as outward appearances go, in convincing the people that he was not a fugitive from justice, in fighting the fever and in planning his mission. We therefore can count only five years as actual work in building up the Liberian Christian Institute. In that time he took a most wonderful hold on the people there. He accomplished with his small salary of \$300 what other mission stations had not attained in a quarter of a century with great outlays of money. No one can read the letters that have been coming from the people about there during the past three years without noticing how he succeeded in giving his spirit to all who came under his influence, and nearly the whole settlement came under his influence. His fame extended to the back countries and the native chiefs were bringing in their children. Even the chiefs got his spirit and uttered his sentiments in presenting their children.

He concentrated his energy in his school, in his church, and in his temperance society. All three were managed with the same unction. He preached the truths in his temperance society with as much earnestness as he

(Continued on page 15.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXII. Ezekiel and the Exile

August 13. Text for Special Study. Ezek. 18.

QUESTIONS.

1. What were the dates of the two sieges of Jerusalem?
2. What was the route of the exiles on the way to Babylonia?
3. What was the character of the communities of the exiles in the new land?
4. What were the feelings of those who were carried into exile?
5. What was the popular view regarding return to their old home?
6. Who was Ezekiel, and how did he come to be in Babylonia?
7. At what place did he live, and where was it?
8. How long had he been in the land when he began the work of prophet? How long did he continue to preach?
9. Describe the vision which he regarded as his call to the work of a religious teacher.
10. What important truths were taught by this vision?
11. How does the book of Ezekiel compare with such books as Isaiah and Jeremiah?
12. To what extent does it include the element of symbolism? What are some of the chief illustrations of this feature?
13. What leading divisions does the book contain, and with what periods of the prophet's work are they connected?
14. What was the popular proverb by which the people expressed their view of their condition?
15. What truth lay in this proverb?
16. What danger lay in it?
17. What did Ezekiel teach regarding the cause of misfortune, and the place of individual responsibility in human life?
18. What events tended to break down the older view of national and family solidarity?
19. Why was it that Ezekiel was sure Jerusalem would fall?
20. When this event actually occurred, how did he change the aim of his work? And why?

1. THE EXILES IN BABYLON.

It will be remembered that there were two sieges of Jerusalem, each of which resulted in the spoiling of the city by its Babylonian foes. The first occurred in 597 B. C., at which time Jehoiachin and his court, with a considerable body of the people, were taken eastward on the long trail of exile. The city was left standing, however, and the kingdom of Judah persisted for another ten years. In 586 however, the final tragedy came, and Jerusalem was overthrown to rise no more for half a century.

When the first of these deportations took place, the people were taken by their conquerors to the north, across the Jordan, up along the course of the Euphrates, and finally southward into the plains of Babylonia. Here they were located in small communities, where they were given considerable freedom to work out their industrial problem of a livelihood. They seem to have organized themselves in community groups, after the manner of the towns of Palestine, with such authority as was necessary vested in their elders. Their religious practices were al-

most wholly suspended, both because of the strangeness and loneliness of their new condition, and because they had neither sanctuary nor priesthood in the land.

The homesickness and depression which breathes through such psalms as 42, 43, and 137 were almost too hard to be borne. It seemed as if God had forsaken them (Ps. 22: 1f). The land in which they found themselves was flat and monotonous as compared with the beauty of Palestine. It seemed to them as if the end had come, and they were poured out like water in the sand.

But at the same time there was a strong feeling on the part of many that their evil state could last but a short time. After the first depression wore away they began to comfort themselves with the conviction that they should soon go back to their old homes. Both in Babylonia among the exiles and in Judah among the people who were left there was the firm confidence that their troubles would soon be over, and they would go back to their former homes. This belief was fostered by the popular prophets both in Jerusalem and by the Euphrates.

2. THE CALL OF EZEKIEL.

Among those Jews who were taken from Palestine in the first deportation in 597 B. C. was a young man named Ezekiel, of a priestly family. He may have entered already upon his sacred calling at the temple when the city was taken. He went into exile with Jehoiachin and the others who made up the company of expatriates. One of the groups of these Judeans was placed in the town of Tel-abib on the stream called Chebar, probably one of the many irrigating canals which carried the waters of the Tigris and Euphrates to fertilize the land between the rivers.

Here five years later Ezekiel was called to the task of leadership as a prophet, and for a period of almost twenty-five years he continued his work (cf. 1:2 with 29:17). His call, like that of others of the prophets, consisted of a vision, which may be understood as the means by which the prophet came to the recognition of his ministry, or the method by which he sought to give the people an adequate conception of his message. This vision took the form of a mighty chariot, moving across the heavens with the speed and majesty of a storm (chaps. 1-3). Upon it was the divine figure, though the prophet, true to his Hebrew training, is careful to refrain from the direct statement that he saw God.

The general meaning of this vision is clear, in spite of the elaboration of the description, and the successful efforts of many of the commentators to make it obscure. Its value does not consist in the intricacy of the different parts, nor the minute elaboration of the picture. It lies in the fact that the vision made clear the power of Jehovah to move whithersoever he would, and that he could as easily assist his people in Babylonia as in Palestine. The tendency of the moment among the exiles was to believe that God was powerless to assist them, and that he was limited in interest and movement to the

little territory in which their national life had been passed. The new experience of a world-governing and all-ruling Lord came but slowly and was difficult to make real to Israel. But in time it won its way and made the older form of idolatry impossible.

Ezekiel was bidden to devour the book of God's purposes, and to act as a watchman for the people, responsible to God for the faithfulness of his service. To this hard task he set himself through the years that followed.

3. THE BOOK OF EZEKIEL.

While there is less of dramatic interest in the life of this prophet than in the experiences of Hosea, Isaiah or Jeremiah, the story of Ezekiel is not without profound significance in the religious experience of the Old Testament. The Book of Ezekiel differs in several particulars from the other books we have been studying. It is much more orderly in its arrangement. The chapters move on in direct sequence from beginning to end. Then too it uses the element of symbolism more freely. The parables employed by the prophet in his preaching are set forth with considerable fullness. Such spoken or acted devices for the illustration and enforcement of his message as the pictured siege of Jerusalem (chapt. 4), the razor and the shaved hair (chapt. 5), the description of an imaginary journey back to Jerusalem, where he beheld the abominations that were still practiced by its people (chapt. 8), the hasty removal of his goods from his home as a hint of the terror that should seize upon the people of the holy city in the days of the coming siege (chapt. 12), and such parables as the eagle and the cedar (chapt. 17), the lioness and the vine (chapt. 19) and the two sisters (chapt. 23), give some adequate impression of the variety and force of his message.

The book falls easily into two parts; chapters 1-24, uttered between the first deportation and the fall of the city, and devoted to the stern assurance that Jerusalem had not yet paid the full penalty of her sins but must perish; and 25-48, written after the heart-breaking news that the city had actually fallen reached the exiles at Tel-abib, and devoted to the work of encouraging the despondent group with the confident hope that the fortunes of the nation, now so low, should actually be revived in the good time to come.

4. FATHERS AND CHILDREN (Chap. 18.)

The fact that there were many problems involved in the experiences of the exile which were quite new to people made it necessary to adapt the message of prophecy to the occasion. One of the most perplexing questions was that which related to the sufferings of seemingly good men. That is the essential problem of the Book of Job, which perhaps took form in this period. One of the common explanations of the situation, offered by those who were unwilling to confess that they were sinners, was that they were paying the penalty for the sins of an earlier generation. The argument took the form of a proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

The effect of this assertion was to re-

lieve the consciences of the people, to produce a sense of the uselessness of effort to attain better things, and to charge God with the mismanagement of the world in allowing such things to happen. Against this perversion of the facts Ezekiel set his face like a flint. And perhaps this chapter, chosen for this reason as the theme of special study, is the best statement of the doctrine of individualism and personal responsibility. It will be noticed that the first nine verses contain the thesis that a man is held accountable for his own sins alone, and in connection with it the prophet gives an interesting list of the acts which constitute right conduct. It is noticeable what a large proportion of these acts are of moral and social rather than ritual character.

The remainder of the chapter develops this theme of personal righteousness and responsibility, and denies totally the old fatalistic idea that the sons bear the iniquity or are credited with the virtue of their fathers.

To be sure there is a sense, both physical and moral, in which the entail of an evil or a good life becomes the possession of those who come after. To that extent it is true that the iniquities of the fathers are visited upon the children. And this Ezekiel would have affirmed as well. But he saw the havoc that the popular application of the doctrine was working in Israel, and he set himself to its correction. In a very true sense it may be said that the doctrine of solidarity was overthrown by the events of the exile and the preaching of Jeremiah and Ezekiel, the first discoverers of the individual.

5. WARNINGS OF THE END.

During all the early years of the exile there was a general impression among the people that their stay in Babylonia would be of short duration. Prophetic voices of the popular sort assured them that the return to Palestine would soon begin, and that they need not take seriously the hardships of their present condition. This was a pleasing assurance. But the greater prophets knew that a long and hard discipline was required before the time of redemption could be expected. Even if it had been possible, through any change of political fortune, to secure the return of the exiles to their homes, these two great leaders felt that it was far from desirable. The nation was too worldly and frivolous to make such an experience wise.

Christian Endeavor Lesson

BY W. D. ENDRES.

Small Beginnings of Intemperance. Prov. 23:29-35. (Temperance Lesson.)

Probably no drunkard ever thought he would become a drunkard when he took his first drink. If clothed in his right mind he certainly did not want to become thus habituated. We cannot conceive of one who would look forward to a future which will deny him of friends, and home, and wealth, and position, and honor. Certainly no one would choose such a life.

The ways of beginning are worthy of our consideration because they are so hard to resist. Many a boy has found himself associated with a group of fellows who are thus indulging, and for him to refuse, is interpreted as a rejection of their hospitality. He may be deceived into thinking that that is the way that all men do, and that that is one of the ways of becoming a man and a good fellow. Again he may find himself in the company of a somewhat exclusive set around a banquet table where wine is being served and where it seems again he must either partake or be guilty of a breach of courtesy. When we stop to

So through all these years they sought to make clear the reasons why an early termination of the present unhappy conditions was neither desirable nor possible. Even in Jerusalem itself the old practices of idolatry had been revived. Ezekiel had received word of these facts, and hastened to make them known to his countrymen (see chap. 8). When the elders of the people came to consult with him and to beg of him a lighter and more cheering word, he told them, as Jeremiah told King Zedekiah, that only the fall of Jerusalem could be expected.

With all the force at his command he tried to make this clear. Even his domestic activities and sorrows (chap. 24) were pressed into the service of his great message. It was only when the fatal news came that the city was smitten that the awful truth came home to the exiles that they were not to return to Zion, but that Jerusalem had fallen and another long procession of homeless and captive Jews was on its weary way to the east. From that day forth the prophet turned all his efforts to the encouragement of his despairing people with the hope that they should ultimately go back. The later chapters of the book are a message of consolation and a program of the revival of Jerusalem.

FOLLOWING STUDIES.

Section XXXIII will be devoted to "Ezekiel's Program of Revival," and XXXIV to "The Prophet of Consolation."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The journey of the exiles to their new home in the distant east.
2. The expectation of an early return to Palestine, and the reasons for it.
3. The meaning of the symbolism of Ezekiel's vision.
4. The personal character of Ezekiel.
5. The literary features of the Book of Ezekiel.
6. Relation of Ezekiel to the other prophets of his day.

LITERATURE.

Kirkpatrick, "The Doctrine of the Prophets," pp. 326-350; Cornill, "The Prophets of Israel," pp. 115-124; Kent and Sanders, "The Messages of the Later Prophets," pp. 95-128; Willett, "The Prophets of Israel," chap. XI. Articles in the introductions and Bible dictionaries on Ezekiel.

by all it is regarded as a mighty factor in the future experiences of the race. The fact is we have no means of telling the significance of a thing by observing its size. We cannot thus measure its possibilities.

The fact is, nothing is more insidious than habit. Though it works silently and invisibly it is none the less real. This is especially true when we couple with it the creation of an appetite which constantly calls for satisfaction. Unconsciously we yield to its incessant and insistent demands and when we awake to realize its danger and seek to release ourselves from its toils we find to our dismay how helplessly we are bound. Many times we must try to break up a habit in order that we may realize just how firmly it holds us. If you have some habits—and especially the one of an occasional drink—just try stopping it to see how securely it holds you. You are in more serious danger than you realize. Do not be deceived because you think your habit of drinking is a slight one. Even though it be slight now, remember that it is sure to grow great and destructive.

Chicago

On Wednesday evening, July 5, occurred the marriage of Miss Virginia Watson, one of the efficient workers of the Memorial Church of Christ in this city, to Mr. Francis Allen of Ellsworth, Ohio. Dr. Willett officiated.

The Second Presbyterian Church has rented and taken possession of a residence on Michigan avenue near 18th street, in order to meet the growing demands of the church. The yard is used for playgrounds and tennis courts.

Work will be started in the near future on the new German Lutheran University at River Forest. The Lutheran schools of the Dakotas, Minnesota and Wisconsin are uniting in this enterprise. Upon grounds comprised of six square blocks about fifteen buildings will be erected at a cost of \$250,000.

Gault Court, a thoroughfare called "Little Hell," running through the heart of the lower North Side congested district, has been converted into a play zone by order of Mayor Harrison. If the plan is a success this court, the scene of many alleged Black Hand crimes, will be permanently closed to traffic.

The Des Plaines Methodist camp meeting held its last service Monday evening, July 31. Bishop Quayle was the chief speaker for the last Sunday services. The opening sermon was delivered July 19 by Dr. Ostrom. Other speakers of note upon the program were Dr. Morrison, Rev. Joshua Randall of Sheridan Road Church, and Bishop McDowell.

A unique meeting was recently held in the First Italian Methodist Church of Chicago. A memorial service in commemoration of the fiftieth anniversary of the unification and liberty of Italy, was held by members of the "Circolo Educativo Sociale" of the church. The chief speaker was Dr. Luigi Alfieri, a captain of the navy of Italy, visiting America on leave of absence. A tablet was unveiled at the close of the services in memory of Mazzini, Garibaldi, Cavour, and Vittorio Emanuele II.

VAUGHAN DABNEY.

Sometimes we pray with all our might to God to help us have our own way. We do not care what His will is—we want our will fulfilled. Would an answer to that prayer be what God has promised? Prayer is not meant to exalt our own will, but to bring us into communion with God, and into line with His purposes for us.—The Way.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

L. B. Appleton has concluded his pastorate at Christopher.

There were sixteen additions at Coldbrook church July 16. C. H. Shipplett is pastor.

George Duffey, until recently pastor at McLean, has been called to the church at New Boston.

St. Joseph Church will begin a revival meeting August 13, with W. W. Sniff, pastor at Paris, as evangelist.

There were two additions on a recent Sunday at Mt. Hebron, near Mendon, where C. B. Dabney preaches.

Edward McKinney will assist George W. Wise, pastor at De Land, in evangelistic services in September. Mr. McKinney will conduct the music.

Major Griffith will hold a meeting beginning the latter part of August at Julian, where he preached recently to an enthusiastic congregation.

Norman H. Robertson, pastor at Stanford, is to spend the month of August in Canada. He has been unanimously recalled by his church for next year.

The church at Clinton has called J. F. Rosborough, formerly pastor at Centralia, to become its minister. The call has been accepted, and the pastorate will be assumed by September 1.

The church at Cisne, where W. H. Kern ministers, gave to foreign missions, \$10; home missions, \$12, and benevolence, \$15, during the past year. There were two additions by confession of faith July 16.

H. D. Williams of Danville Fourth Church exchanged pulpits with S. S. Jones, pastor of Third Church, on a recent Sunday. There have been four additions in recent weeks at Fourth Church, and there are prospects for other increases in the membership.

E. E. Hartley has been preaching at Westville for about six months, and has done a very acceptable work. His pastorate will close in a short time, and it is hoped that the church will become the living link mission of some of our larger churches.

Churches near Arrowsmith in need of a pastor will do well to correspond with Charles D. Hougham whose residence is near that place. Mr. Hougham is not giving all of his time to the ministry, but can be used with great profit to a church on Lord's Days.

B. H. Cleaver is to return to Lewistown. His resignation will take effect the first of October. Announcement has not been made regarding Mr. Cleaver's future field of labor. It is to be hoped that the Illinois churches will not allow the removal of so excellent a pastor from the state.

The church at Hurst is without a pastor since the resignation of W. F. Mott. The congregation here has a splendid building

without indebtedness. The town is rapidly growing and affords an excellent opportunity for accomplishing a good work. W. H. Waggoner has just closed a missionary institute here.

A union evangelistic campaign is being planned for at Arthur, where H. H. Peters recently became pastor. This is one of the results of an inter-church federation. Union services are being held in town during the summer months, and the Sunday Closing Committee of the Federation is petitioning the town board to close all business houses on Sunday, in accordance with the state law.

Galesburg Church is prospering since the Scoville meeting. Congregations and Sunday-schools are so large as to make advisable continuing in the tabernacle instead of returning to the old church. It is probable that a new building enterprise will be initiated in the near future. The pastor, J. A. Barnett, is esteemed highly, both by his own congregation and the people generally, of the city.

The H. Thane Miller School FOR GIRLS

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Next session begins Sept. 12.

Columbia, Mo.

Church Life

Work has been begun on the new church at Mahaaka, Neb.

Arthur Dillinger has been called to the pastorate at Littleton, Colo.

L. E. Murray is in a meeting with F. W. Sumner, pastor at Hannigan, Ind.

T. B. Imhoff reports two recent baptisms at Hazlewood Church, Pittsburgh, Pa.

There have been eighteen additions during the first five weeks of James A. Challener's pastorate at Chickasha, Okla.

The church at Fairview, Ind., where E. E. Kuhn ministers, celebrated home-coming day, July 30.

J. A. Brown and J. E. Sturgis have concluded a good meeting at Stroh, Ind., with thirteen added.

O. L. Cook, pastor of First Church, Hutchinson, Kans., is conducting a successful meeting at King City, Mo.

A new church is being planned for Mansfield, Wash. G. E. Barrows is the pastor there.

George A. Gillette has resigned at Oberlin, reports several additions on recent Sundays at the regular services.

H. E. Tucker, pastor at Platte City, Mo., Woodland Christian Church, Lexington, Ky., this fall.

J. T. Shreve, for two years pastor at Wyatt Park Church, St. Joseph, Mo., has resigned.

E. B. Buffington, pastor at New Vienna, Ohio, has received a call to the church at New Castle, Pa.

Robert Graham Frank, pastor at Liberty, Mo., will conduct an evangelistic meeting at Woodland Church, Lexington, Ky., this fall.

George A. Gillette has resigned at Oberlin, Kan., and will remove to Jewell City, Kan., where he has accepted the pastorate.

Robert W. Hopkins, of Cincinnati, Ohio, was the principal speaker at the recent meeting of the Sunday School Union of Mankato, Minn.

George W. Knepper, for five years pastor at Wilkinsburg, Pa., a suburb of Pittsburgh, has been called to the pastorate of First Church, Ann Arbor, Mich.

An offering of \$100 was given for missions by the Sunday-school of South Joplin, Mo., on a recent Sunday. J. R. Blunt is pastor of this church.

F. E. Day, pastor at Falls City, Neb., has closed a series of successful meetings with the church at Shubert, Neb. There were sixteen additions.

I. N. Grisso, of Fairmont, W. Va., will remove to Indianapolis, Ind., September 1. He will be available for half or fourth time service in that vicinity.

First Church, Oklahoma City, Okla., which is being erected at a cost of \$100,000, is rapidly nearing completion. Work is also progressing rapidly on University Church.

Claude J. Miller, of Des Moines, Ia., has been called to the pastorate of First Church, Maryville, Mo., to succeed L. O. Bricker, who has taken the work at First Church, Atlanta, Ga.

The annual meeting of the churches of Clay county, Ind., was held at Bowling Green, July 28-31. L. E. Murray, state corresponding secretary, was present and gave several addresses.

A site adequate for the erection of a church and parsonage has been purchased by the newly organized church at South Hutensin, Kan.

The contract has been awarded for the construction of the new church at New London, Mo., and work will begin at once. It will be erected at a cost of \$13,000 and will be well-equipped in every particular.

A Sunday-school institute was held recently at First Church, Norfolk, Va., where Charles M. Watson ministers. J. Walter Carpenter of Uniontown, Pa., gave a number of interesting and helpful addresses.

The corner stone of the new church, being erected at Bonham, Tex., was laid recently with impressive ceremonies. This is to be a beautiful structure of brick and stone, and is being built at a cost of \$25,000.

E. L. Hand has closed a successful year's work at Cortland, Ohio. There has been a net gain of forty in the membership which numbers about two hundred and every department of the church is active.

Central Church, Canadian, Tex., has had a successful meeting with Percy G. Cross, of Little Rock, Ark. L. W. Thompson, the pastor, has closed his work there and begun at his new field, Platte, So. Dak., July 30.

Harry G. Hill, pastor of Third Church, Indianapolis, Ind., will spend his vacation with his family on an automobile tour. They will go as far east as Buffalo, N. Y., and have planned several side trips to points in Ontario and along the Great Lakes.

A church has been organized at Greentown, Ind., and a temporary tabernacle erected. It is expected that a permanent edifice will be built next year. T. J. Legg, of Indianapolis, recently conducted an evangelistic meeting there.

Woodland Church, Lexington, Ky., is holding union services with neighborhood churches. The pastor, Richard W. Wallace, has returned from a visit to Valdosta, Ga., and Meridian, Miss., where he had formerly held pastorates.

P. L. Schuler has been extended a call by the church at Mt. Pleasant, Ia. He has accepted and will succeed M. J. Nicoson, who resigned some time ago and removed to Memphis, Mo. N. E. Cory, of Keokuk, a former pastor, has been supplying the pulpit.

D. S. MacDonald, minister at North Fairfield, Ohio, was recently married to Miss Aves Ferguson, of Rushsylvania, Ohio, the groom's brother, C. A. MacDonald, of New York, officiating. Mr. MacDonald is supplying the pulpit at First Church during the absence of the pastor, W. L. Fisher, who is spending his vacation at his old home, Frankfort, Mo.

W. S. Johnson, pastor at Waterloo, Iowa, has concluded his work there and will hereafter be associated with D. G. Dungan in the evangelistic field as leader of song. His present address is Eureka, Ill. During Mr. Johnson's pastorate at Waterloo, the past year, 156 persons were received into the church and \$1,400 raised to meet an old indebtedness. Previous to this pastorate Mr. Johnson was engaged for seven years in state evangelistic work in Iowa.

Leonard G. Thompson, of Denver, after a residence of twenty-four years in Colorado, is at present in Los Angeles, California, and his address is Box 450, Y. M. C. A. Building. He has been a member of the Colorado state board for twenty-three years, serving eleven years as recording secretary and twelve as corresponding secretary. For seven years he edited the Colorado Christian Herald. His is the longest residence of any of our Colorado ministers. During his residence in Colorado he has missed but two state conventions. He has not yet fully determined upon his plans for the future.

Pres. Harry Pratt Judson, of the University of Chicago, has left for a two months' tour abroad. President Judson will attend the exercises at St. Andrews' University, Scotland.

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Jacob Kenoly

(Continued from page 10.)

preached the gospel on Sunday. It all told its wonderful story in the transformation of the lives of the people. Just the day before the tragedy, one of the men who lost his life with him wrote me that he came to the settlement a whiskey distiller, but he came to see the light when he came under Jacob Kenoly's teaching and he is now determined to live and die for the cause. The boy who is now at the Southern Christian Institute from his school is the incarnation of Jacob's spirit.

It seems like such a sad disaster for him to go in just the beginning of his greater usefulness, but we were slow in coming to his rescue. We paid him a small salary. We denied him help until just recently and we denied him rest in a furlough. Maybe, in the providence of God his life could speak more for the call of Liberia in this tragic end than in his continued work. A mission planted with such splendid seed will certainly bring an abundant harvest. Other hearts will be touched and the ranks will be filled up.

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Foreign Society Notes

We are sorry to report that the receipts are still falling behind. All the churches and Sunday-schools were urged to send in their offerings before the Portland convention that the partial report made there might be as encouraging as possible. As a consequence there was a gain in receipts from churches and Sunday-schools for the month of June of \$1,300. But since that time the loss from the Sunday-schools has been rapid. They are now, July 26, \$9,655 behind last year. We had hoped for a great gain. There is loss both in the number of schools contributing and in the amount per school. We urge the Sunday-schools that are holding the collection to remit at once and that those not observing Children's Day arrange to

take an offering at the earliest possible moment. Remember the patient missionaries at the front, with their lack of funds, toiling in our stead. Call to mind the deficit of last year, now increasing. Let every loyal supporter of the work leave nothing undone that might aid this great cause. Two months are left before the year closes and much can be done in that time.

News comes from Batang on the Tibetan border, that J. C. Ogden has closed a deal with the government for land on which to build our mission buildings. It has taken three years to secure these property rights. Red tape abounds on the Tibetan frontier. It has been much harder to secure property than to make converts.

A good woman in Ohio sends the work a direct gift of \$2,000 for the work in the Philippines. This is the second large gift from the same source this year.

The Endeavor Societies aside from the support of the work at Damoh, India, have taken up the equipment of the new hospital to be built at Batang by Dr. A. L. Shelton. The responses have been very encouraging. The necessary \$1,000 has already been pledged.

On May 21st the new chapel at Wawa, Cavite Province, Philippines, was dedicated. It is an inexpensive little bamboo structure, but represents much sacrifice and devotion on the part of the native Christians. The joy of the people in their new church home was unbounded.

Dr. C. C. Drummond, of Harda, India, says: "The work is promising. We have opened a branch dispensary in Rabetgas, one of our out-stations. The work in the field is promising. Sampson Power, a Hindu Christian medical man, is in charge of the dispensary.

F. M. Rains will speak on his trip around the world at Bethany Park, Indiana, on August 17; and at Carlisle, Ky., the Eastern Pennsylvania convention, Johnson City, Tenn., and Frankfort, Ky., during September; and at Hopkinsville, Ky., in October.

STEPHEN J. COREY, Secretary.

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